THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, JULY 17, 1824. NO. 10.

NEW CONSTITUTION

Of the Western Association of Universalists in the State of New-York.

Art. 1. The Western Association shall convene once a year, at such time and place as shall have been appointed at a previous meeting.

2. Every church and society in fellowship with the Association, and under no restriction, shall have the right of sending TWO delegates to the Annual Meeting, who, being duly certified by the church or society whom they represent, shall be received as members of the council.

3. All Ministers of the gospel in regular standing and fellowship with this or any other association of Universalists, shall be considered as members.

4. Each member shall be entitled to one vote, and all matters determined by a majority.

5. The business of the Association, when assembled, shall be, to choose a moderator and clerk, and other officers, when necessary; to examine the state of particular churches and societies duly represented; and to give or withdraw fellowship, as may be necessary; to consider the conduct of its members and approve or rebuke as occasion may require; to appoint particular committees and hear their reports; and to adopt all such measures, from time to time, as may tend to promote general order, instruction and harmony.

6. The association shall appoint, annually, three of its members, a *committee of discipline*, who shall have the power of hearing complaints and of *suspending from fellowship*, when necessary, the labors of ministers, until the next meeting of the association.

7. If any Preacher of this association or any of its branches shall be charged, by public fame, with unbecoming or irreligious behaviour and conversation, inquiry shall be made into the cause of complaint, and fellowship continued *only* on satisfactory evidence of innocence; And if the association shall have given letters of fellowship to any person, who discontinues his ministry, without sufficient cause, said letters shall be recalled.

8. The request of any candidate for ordination, who being an approved laborer, has had a letter of fellowship for one year; and sustained, during the same time, an unimpeachable moral character, shall be granted, and ordination conferred at the annual meetings of the association, or by councils appointed for that purpose.

9. It shall be the duty of every member to give attendance in council to all business coming before the association, and not to withdraw without permission from the moderator.

10. This association disclaims all authority to pass any further judgment against any offending church, society, or individual, than the withdrawing of fellowship.

11. This association reserves to itself, under the direction of Divine wisdom, the right of making any alterations in *this constitution*, which circumstances may require, provided they be in conformity with the plan of the *General Convention*.

MINUTES

Of the Western Association for the year 1824.

The Ministers and Delegates constituting the Western Association of Universalists having assembled, according to adjournment of the last session, in the town and county of Madison, Wednesday, June 2, 1824, opened the council with a solemn and reverential address to the throne of the ETERNAL by brother John S. Thompson.

1. The council was organized by appointing brother W. Underwood, Moderator, and brother J. S. Thompson, and G. B. Lisher, Clerks.

2. The letters of Societies, and the credentials of Delegates were read, and produced those agreeable sensations which naturally arise in the mind, on hearing of the success of a cause in which we have cheerfully embarked; or the prosperity of those for whom we are deeply interested.

3. Received request for fellowship from societies lately formed in Newport Herkimer; and in Middlefield and Milford, Otsego; and voted that the above societies be received into the fellowship of the Association.

4. Appointed brother N. Stacy, S. R. Smith, and I. Whitnell, a committee to receive applications for fellowship and ordination, and report their decision to the council concerning the propriety of granting such requests.

5. Order of public service on Wednesday morning. Introductory prayer by brother J. Potter; sermon by brother J. S. Flagler, from 2 Peter, 1, 10; brother W. J. Reese, concluding prayer.

6. After service the council retired and appointed brothers Smith, Stacy, Lisher, Thompson, and Underwood, a committee to consider the propriety of amending the constitution of the Western Association, and to report such changes or additions as they should judge necessary.

7. Afternoon service. Brother I. Whitnell, introductory prayer; brother L. C. Todd, sermon from 1 Tim. 1, 5—7, brother Jones, concluding prayer.

8. The council having returned, resolved that the committee appointed by the last session, to digest and report to the present meeting, an entire history, in one book, of the proceedings of this body from its commencement to the present time, be continued in office for another year, to collect the minutes of all the different meetings of this association: and to intersperse them with such explanatory and historical remarks as shall furnish materials for a history of Universalism in this state.

9. Proceeded to hear the report of the committee appointed by the last session, to attend the different Branch Associations. The reports were all of a pleasing nature, especially those from the Black river and Genesee Branches. Order and harmony reign unmolested, and the triumphs of truth gladden the hearts of all their members.

10. Brother Stacy having addressed the throne of grace, in thanksgiving and prayer, the council adjourned to meet at 7 o'clock on Thursday morning.

11. On Thursday morning the council was opened with prayer by brother O. Ackley.

12. Appointed brothers Whitnell, Lisher, Potter, Smith and Jones, a committee to visit the Genesee branch Association to meet at Pembroke, on the third Wednesday of September next: and to attend the Cayuga branch, on their return, to meet at Sempronius on the first Wednesday in October, 1824.

13. Voted that brothers Stacy, Todd, Flagler, Smith and Jones, be a committee to attend the Chenango branch Association, to meet at Hope Bottom, Susquehannah county, Pennsylvania, on the first Wednesday of September next.

14. Chose brothers Thompson, Lisher, Smith and Stacy a committee to visit the Black River Association, to meet at Brownville, on the last of June inst.

15. The committee appointed to receive applications for letters of fellowship or ordination, reported in favor of confering ordination on brother G. B. Lisher, and of granting letters of fellowship to brothers Lewis C. Todd, George Messinger, Ezekiel W. Robbins, and William J. Reese. The council voted that the report of the committee be accepted.

16. The committee appointed to inquire into the propriety of amending the constitution, declared in favor of a *new constitution*, a form of which they presented to the council; which being read, in separate articles, was unanimously adopted.

17. Morning service. Introductory prayer by brother G. B. Lisher; sermon by brother J. S. Thompson, from Psalms 89, 16; brother E. S. Goodwin, concluding prayer.

18. Afternoon. Br. A. Greene, introductory prayer; Br. S. R. Smith, ordination sermon from 1 Tim. 4, 10, 11; brother Jones consecrating prayer; brother Stacy charge and delivery of the scriptures; brother Pitt Morse, right hand of fellowship. Brother Stacy the usual addresses; brother Underwood concluding prayer.

19. The council having retired, appointed brothers Stacy, Underwood and Smith a committee of discipline for the ensuing year.

20. Voted that brother John S. Thompson prepare the minutes, and annex to them the annual circular letter, and that they be published in the Rochester Magazine, with a request that they be copied by the other editors of Universalist publications in this state.

21. Appointed brother J. S. Thompson to prepare and publish the New Constitution in a handsome manner.

22. Voted that persons possessing monies belonging to this Association, shall appropriate the same to their own use.

23. Brother S. Finch having returned thanks to Almighty God, the association adjourned to meet at Eatons Bush, fairfield, Herkimer Co. on the first Wednesday of June, 1825.

W. UNDERWOOD, *Moderator.*

JOHN S. THOMPSON, } *Clerks.*
GEORGE B. LISHER, }

CIRCULAR LETTER.

The Western Association of Universalists to the Churches and Societies in Fellowship; to all that are called by the name of Christ; and to every son and daughter of Adam constituting part of the vast family of God, the Universal Parent, send salutations of good will, wishing them, in this world, the knowledge of the only true God and of Jesus, whom he has sent; and, in the world to come, glory, honor, immortality, and eternal life.

Brethren of the Abrahamic Faith, assembled in our nineteenth annual session, with hearts full of gratitude to our celestial Father, for the continued displays of his ceaseless and unchanging beneficence, and with fraternal love and respect for you, as partakers of the like precious faith, we present you with the minutes of our transactions during the session, from which you will learn that our Zion continues to rejoice in prosperity—that Jehovah lengthens her cords, strengthens her stakes and causes her to grow with the increase of God, and gives her pastors after his own heart, who feed his people with knowledge and understanding.

Four young brethren in the ministry, and three new societies, have taken hold of the boughs of our flourishing palm-tree, which still continues to grow more abundantly, in proportion as it has been loaded by the reproaches and persecutions of the enemy. Like the grain of mustard seed, though small and despicable, our cause, the cause of truth, the cause of humanity, the cause of God and his Christ, spreads its verdant branches over vast districts of our highly favored land. The great trumpet of the Evangelical Jubilee has been blown, and men who were ready to perish in the land of Assyria, and the out-casts in the land of Egypt, are coming to worship the Lord in his holy mountain. Yea, from the east and the west, the north and the south do they come, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. Refreshed at the streams of an occasional ministry, many have heard the glad tidings with delight, and experienced the fruit of the evangelical preacher's lips, to be sweet to their taste; and having tasted the grapes of Eshkol, they became enamored with the fair prospects of the land of promise, & travelling from strength to strength, they have appeared before the Lord in Zion.

At no time have the commandments and traditions of men been more systematically refuted, and the doctrine of God our Saviour more enchantingly exhibited, than in the public services of the present session. In our first sermon the doctrine of scriptural election was clearly stated and maintained, whilst partiality, that infernal cancer, which preys on the benevolent and gracious affections, was deservedly exposed and reprobated. In the second, the heaven born principles of love and charity were represented with all those endearing charms, which fascinate and please, whilst they refine and elevate the soul to all that is divine and gracious; and at the same time the vain janglings of those who depart from the truth, as it is in Jesus, which at best, to be hated, needs only to be seen, were exhibited in all their native, ungodly odium, from which every mind seemed to revolt, and even the most credulous appeared appalled at the tho't, that ever the human mind should have yielded to such degradation as to assent to dogmas so absurd & ridiculous; and above all, that the good sense of man should have been so prostituted as to apply to such janglings, the title Evangelical. In the third, the Israelitish Jubilee, in allegory, was shown to represent the gospel and its blessings. The joyful sound happily depicted, in the deliverance it affords from the false fears, excited by a hideous and demoralizing superstition. And the blessedness of the people, who know the joyful sound of gospel grace, was described in a pious and affecting manner. In the fourth sermon, God was pronounced the saviour of all men, and the proposition maintained with rational and scriptural demonstration, sufficient to remove the doubts of the most sceptical; and the apostolic injunction '*these things command & teach*,' enforced in a very appropriate and energetic manner. The addresses, especially that to the ministering brethren, were un-

usually affecting, and, it is hoped, have made a lasting impression on the minds of many. The greatest harmony prevailed in the council; all things were done decently and in order, and a very numerous congregation departed saying, "*it is good for us to be here.*" "*This is none other than the house of God and the gate of Heaven.*"

As ministers of the Everlasting Gospel, we renew our vows of devotion to the cause of truth and holiness among mankind. With humility we review every mark of imperfection and unfaithfulness in the discharge of that sacred office, to which we have been called by the Eternal Spirit. Deeply would we regret every sympton of worldly mindedness that might show itself in the conduct of those who labor in word and doctrine, and feel grieved that any like Demas, through love of the present world, should forsake the work of the ministry. We have resolved to give heed to ourselves and that ministry which we have received of the Lord Jesus! As far as we do the work of Evangelists, we look to you for the supply of our temporal necessities, confident, that your brotherly affections, and your love to the Redeemer, manifested by your ardent desire for the prosperity of his kingdon, will induce you to relieve us at all times from the burdens of worldly anxiety, and, as instruments in the hand of God, to supply our returning wants. Your steady attendance on the public ministration of the word will greatly tend to exhilirate our hearts and strengthen our hands in the sacred service of the sanctuary. Here, brethren, we beseech you suffer the word of exhortation. There has been a remissness and indifference evinced by many! Let the evil cease. By all the obligations under which God and religion have placed you; by all the happiness derivable from devotion and love, we pray you, forsake not the assembling of yourselves together, but in the congregation of the faithful, see that you speak good of his name; and publish the praises of his wonderful works for the children of men. Since God has sent forth his light and truth, warming your hearts with the sacred fire of divine charity, and feasting your understandings with a rational, consistent, and heaven born religion, we beseech you by the mercies of God, that you present your bodies to him a living, holy, and acceptable sacrifice, never to be recalled, for this is your reasonable service. Adorn the doctrine of God your saviour by an orderly and christian conduct. Abuse not the divine condescension by disregarding his paternal precepts, nor despise the riches of his grace towards you; but by shunning every appearance of evil, by abhorring all manner of unseemly words and actions, have your conversation in heaven, whence you look for the Saviour, and thus grow in the knowledge and admonition of the Lord.

To those who walk not with us, we beg leave to address a few words. Men and brethren, our hearts are enlarged: We consider you as well as ourselves, the heirs of the same heavenly inheritence, children of the same eternal, impartial, and universal love. We are not straitened towards you, but ye are straitened in your own bowels. We are ready to hold out the hand of fellowship to every son and daughter of the Lord Almighty. Come then, let us meet in the bonds of christian charity; and in order to facilitate a happy and permanent union, cease, we intreat you to render cursing for blessing. Withdraw the invidious, unmerited, and slanderous epithets, with which you have labored to vilify our name and religion.—Admit, what ye ought never to have denied, that we possess the right of judging for ourselves, as well as you; and that our sect can boast of men of talent, reason, honesty, and piety, as well as others. Seriously ask yourselves, are we not acting the part of the blinded Catholics of the fourteenth and following centuries, and may not these men stand in relation to us as the reformers to them? Consider if the reformation from Popery could plead any thing in recommendation, which cannot be reiterated on behalf of Unitarian Universalism. Come see our stately fabric, based on divine revelation, supported by the solid columns of reason and common sense, and standing a fair palace of the Deity, polished from the rough excrescences of human traditions and Pagan fable! Try it, ye Deists, by the rule of reason; square it, ye Orthodox, by the test of revelation. Walk all of you about our Zion, and mark well her bulwarks, that ye may tell the generations yet to come, how the Lord has glorified his people, and exalted the lot of his inheritance. Then come, and let us reason together, and we shall be one fold, under one shepherd; and the Lord shall be one, and his name one, in the whole earth.

By order, JOHN S. THOMPSON.

[*From the Messenger of Peace.*]

It is really surprising to behold the gross absurdities the advocates of endless misery run into when they attempt to write on that subject. Predicating that doctrine upon the justice of God and his faithfulness to do all that his word declares, they involve themselves in difficulties and inconsistencies without number. The following extracts from papers under Baptist influence, will demonstrate the fact:

GOD'S JUSTICE.

"Do you disbelieve it then, do you think God will not be so bad as his word? When did he fail? Did he fail at Eden, when the world fell? Did he fail at the deluge, where the world was cleansed of all animation, save a handful! Did he fail upon the cities of the plain, though remonstrated with by his friend, the father of the faithful? Failed he in the ten plagues of Egypt, or against the seven nations of Canaan; or when he armed against his proper people, did ever his threatened judgments fail? Did he draw off when his own son was suffering, and remove the cup from his innocent lips? And think ye he will fail, brethren, of that future destiny from which to retrieve us he hath undertaken all his wondrous works unto the children of men! Why if it were but an idle threat, would he not have spared his only begotten Son, and not delivered him up to death? That sacred blood, as it is the security of heaven to those who trust in it, is the seal of hell to those who despise it."

According to the above, if we understand the writer, God's justice, as revealed in his word requires the endless punishment of the transgressor, and we are cautioned not to distrust his word, having so many instances before us in which his word has been literally fulfilled, we have no room left for doubt. Now if we grant the writer all that his words import, and what he undoubtedly contends for, that God will strictly perform his word, and that that word declares that the sinner shall be endlessly miserable, what we ask would be the natural conclusion? All have sinned, and come short of the glory of God. All, then, yea, every individual of the human family must be lost and miserable forever. Reader, remember you are cautioned against disbelieving God's word, you are not to admit the idea, that God will not be so bad as his word, for he has never failed. No, never once failed nor ever will. Now on what ground shall we rest the hope of obtaining and enjoying everlasting life—God's word denounces endless woe upon the sinner, and God never has, and never will fail of doing what his word declares. Nay, such is the certainty that God will fulfil his word, that we are assured that "he did not draw off when his own son was suffering, and remove the cup from his innocent lips."

The last expression creates some surprise in our minds, as Jesus is here declared suffering according to the divine word though innocent, and we are led to inquire, for what did he suffer? We find something like an answer in the above extract. "He came to RETRIEVE us"—from what? from that "future destiny," *endless misery*, which God in his word has denounced against us—but God never fails in what his word declares. How then could we be "RETRIEVED" or saved, by Jesus' suffering for us. If God's word denounces endless misery on all who transgress, and by the sufferings of another, even by God's appointment, the threatened escape the misery denounced against them, then there is a failure of God's word. He has failed to do what his word declared.—Should we however admit what this writer, and what Calvinists have often and still do contend for, that Jesus came to retrieve us from what God's word had denounced against us, we should still be involved in difficulty. For if God's word has denounced endless woe on the sinner, and the same word, has declared that he has sent his son to retrieve us from that destiny, to which his word hath denounced us, both these cannot be effected and accomplished. If God's word consigns the sinner to endless misery, and Jesus fails to retrieve us from this destiny, then the word which declares that God sent him for that purpose FAILS. If on the other hand Jesus retrieve us from this destiny, which the word and justice of God denounces against us, then that word which thus threatened the sinner must fall short of its accomplishment. Both cannot be carried into effect. Kind reader, look carefully at this, reflect well on the subject, do not call it blackguardism, and an attempt to run down other denominations. Let reason and good sense for once have their perfect work, and show you that both these declarations cannot be accomplished. One or the other must fail. In order to assist the reader in forming his conclu-

sions, we present him with another extract.

CHRIST THE SINNER'S REFUGE.

"When the thunders roar, and the lightnings flash, when the clouds pour down rain, and the element is clothed with blackness, how welcome is home to the fearful traveller. Thus Christ is a refuge from the storm of Jehovah's justice, and resting within the sanctuary of his love, we shall be as safe as Noah when housed in the ark." ANON.

Mark kind reader, "*Christ is a refuge from the storm of Jehovah's justice.*" If then the sinner should meet with those denunciations which consign him to endless woe, although JUSTICE, the JUSTICE of God, demands the sacrifice yet if he flee to Christ, he will find a refuge until the STORM of GOD'S JUSTICE is blown over, and he will escape uninjured.

How strange and unaccountable it is to say that we must not indulge the idea that God will not be as bad as his word, and yet tell us of a refuge to which we can flee, from the *storm* of *Jehovah's Justice*, where we "*can rest in his love*," and be as safe as Noah in the ark.

HERALD OF SALVATION.

SATURDAY, JULY 17, 1824.

COMMENDABLE LIBERALITY.

A circumstance has recently occurred in this village, which reflects the highest honor upon the good sense and christian candor of the members of the Methodist church in this place; and for the spiritual peace of Christendom, we sincerely hope this example may be followed by all denominations of the disciples of Christ, whenever occasion may require. Mr. *Ozias Foster*, a member of the Methodist church, in regular standing and an approved exhorter, having become a conscencious believer in the doctrine of Universal grace, has been permitted, peaceably to withdraw from the Methodist connection, without expulsion, without denunciations and anathemas, and without any attempt to disgrace him for an honest opinion. The reason assigned by his Methodist brethren for this course of conduct, was one of the best in the world, and one which might be supposed *sufficient*, by all who are disposed to treat others as they would wish to be treated: The reason was *that they had no charge against him for immoral conduct*, and of course that he has a perfect right to stand fast in the liberty wherewith Christ hath made him free; or in other words, that no peaceable, upright man should ever be molested for mere matters of opinion. Every principle on which the social compact can rest —every principle of morality and religion evidently justifies this liberal policy; and we humbly pray to God, that all denomitions may soon learn the importance of duly regarding the unalienable rights of every fellow creature. Surely the gospel of our salvation produces "peace on earth and good will amongst men."

NEW CHURCH.

The Universalists in this village and its vicinity, are completing a Church, which for convenience, durability and elegance of construction, is not exceeded by any house for public worship in this part of the state. About the first of Jan. last, the building committee commenced the collection of materials for the building. About the last of May, they began to lay the walls, and the roof was raised in little more than six weeks from the commencement of the work. The edifice is of stone, and its dimensions are 64 feet in length and 46 feet in breadth. Its location is one of the best in the village. It will probably be completed in Nov. next, and will cost about $7000. "Except the Lord build the house, they labor in vain that build it," Ps. 127, 1. "The Lord hath done great things for us, whereof we are glad," Ps. 126, 3.

The erection of such a building will serve to show the progress of liberal sentiments in this place, where the stated preaching of Universalism was commenced in the latter part of the year 1820.—"Great and marvellous are thy works Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest," Rev. 15, 3, 4.

ORDINATION.

On Thursday, the 10th ult. the Rev. Wm. Morse was set apart by public and solemn ordination, to the work of the Gospel Ministry, and to the Pastoral charge of "*The Second Independent Church of Christ called Universalist, in the Northern Liber-*

ties of the city of Philadelphia." Introductory Prayer and Sermon, by the Rev. Mr. Mitchell, from N. York; Consecrating Prayer and Right Hand of Fellowship by the Rev. Mr. Kneeland, of this city; Delivery of the Scriptures and Charge, by the Rev. Mr. Carrique, from the city of Hudson, N. Y. Mr. Mitchell also favored us with three evening Lectures, on Tuesday, Wednesday and Thursday evenings. Mr. Carrique preached on Friday evening, and also gave us three discourses on the Sabbath. These services were all well attended, and on Sabbath evening in particular, the house was crowded. May the best of heaven's blessings, both to the speakers and hearers, succeed the acceptable labors of our visiting brethren in the Ministry, by whom our souls have been abundantly refreshed, and our hearts have been warmed and made glad.—*Philadel. Gazetteer.*

Anecdotes of the late Rev. Elhanan Winchester.

THIS gentlemen was justly esteemed as a highly estimable person, and his popularity as a preacher is well known to many in this country. He was a Universalist by profession, and was well able to illustrate and defend his views of religion.—He was a believer in the punishment of the wicked after the resurrection, but he held that this punishment will not be eternal, the great object for which it will be inflicted by our wise and merciful Father in heaven being the benefit of the sufferer; consequently, that, as regarded each individual, his sufferings will be at an end when his bad habits are corrected and his evil passions subdued; in other words, when, "being made free from sin, he shall become a servant of righteousness." Mr. Winchester's sentiments on other topics, particularly respecting the person and death of Christ, were, it is believed, what are usually called orthodox; but his spirit was truly liberal. As specimens of his liberality, allow me to relate two facts of which I was a witness.

In the months of February, March, and April, 1796, the late Dr. Priestley delivered a course of Lectures in the Universalists' Church of Philadelphia, of which church Mr. Winchester was at that time the minister. Dr. Priestley preached on Sunday morning, when Mr. Winchester always attended. After the lectures on the Evidences of Divine Revelation had been concluded, Dr. P[illegible]stley delivered a discourse in vindication of Unitarianism, and the same morning administered the Lord's Supper, *of which Mr. Winchester partook;* thus publicly showing that, in his opinion, there was no reason why Unitarians and Trinitarians should not unite in celebrating the death of Christ; the greatness of whose love they all acknowledge, and whom they equally own as their Lord.

But Mr. Winchester avowed his catholicism, as well by his language in the pulpit, as by his conduct when simply appearing as a private Christian among a numerous assembly of worshipers.

One Sunday afternoon, in the course of his sermon, he related the following incident, which will now be detailed, as much as possible, in his peculiar manner. "I was once asked," said he, "whether I thought it possible that a Socinian could be saved. Knowing that the person who put such a question was weak and narrow minded, instead of giving an immediate and direct answer, I said to him, my friend, before I make any reply I must know what you mean by a Socinian. As he appeared to hesitate, I proceeded thus. Do Socinians believe that Jesus is the Messiah? he answered, O yes, they believe this, but they deny that he is God, equal with the Father. I further asked, do they believe that God raised him from the dead? he promptly rejoined, they believe and lay great stress on his resurrection, and often dwell on it; but they do not believe in the great doctrine of his atonement.—To this I answered, recurring to the question he had put to me, "whether I tho't it possible that a Socinian could be saved?" it is of little consequence what *my* opinion is on this subject, but I can give you the opinion of the Apostle Paul respecting persons who acknowledge that Jesus is the Christ, and who believe that God raised him from the dead. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9. Now, as you have admitted that Socinians believe both these truths, it necessarily follows, agreeably to the decision of Paul, that, provided their conduct correspond with their profession, they *shall* "be saved."

It is of importance to bear in mind, in order fully to estimate the liberal spirit of Mr. Winchester, that he was himself a be-

liever in the Deity & atonement of Christ; but he did not venture to limit the mercy of God to those who were like-minded, nor to utter anathemas against any sincere professors of christianity, however widely they differed from himself on points of faith. J. T. *Unita. Miscel.*

ORIGINAL ANECDOTE.

A certain Methodist preacher, declaiming before an audience one evening, where he knew there were a number of Universalists present, was very positive in asserting that "Universalism led to all manner of iniquity." He stated that for above *fifteen* years he had been a zealous Universalist, &c. As is usual with that class of people, after he had concluded his harangue, he gave liberty for others to speak; when a venerable, well instructed Universalist arose, and addressing the speaker, inquired, if he *spoke from experience* when he said Universalism led to *all manner of iniquity?*— Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the State's Prison? Why said the preacher, something disconcerted, it is true *I* was no worse than the generality of men, but the reason of it was, that while I contended for the truth of that system, I did not *really believe* it. I knew then as well as I now do, that it was all a lie. And yet, says the old man, you stated that for fifteen years you had been a Universalist. Out of thine own mouth will I condemn thee. You have proved that you are a liar *now*, and that you was a hypocrite *then*. And since you are guilty of such iniquity, and *never believed* in Universalism, it is plain that as far as doctrine had any effect to lead you to licentiousness, Methodism, which you then believed, and now preach, and not Universalism, made you a hypocrite and liar. I advise you, sir, not to preach again, until you have embraced some other system which shall correct such iniquity as your doctrine has led you into.—*Chris. Intel.*

The Minutes of the proceedings of the Black River Branch Association of Universalists, will be inserted in our next paper.

The Editor will preach in the village of Adams on Sunday the 25th inst.

NEW SOCIETIES.

Universalist Societies have lately been formed in Rochester, N. Y. Belfast, Me. and Lempster, N. H.

POETRY.

HYMN.

Jehovah spake! wide Chaos heard,
And bowing to his sovereign word,
  Confusion, darkness fled;
While from the deep, the void profound,
Celestial splendors shone around
  And new-born beauties spread.

Up rose the Sun in cloudless light,
And at meridian strength and height
  Beam'd forth his radient throne;
The Moon was rob'd in silver rays,
And mild reflecting solar blaze;
  Bright gem'd the starry zone.

The morning star less lucid still,
Was orient seen above the hill
  And led the van of day;
While twice ten thousand worlds of light,
Wide round the gloom of ancient night,
  Shed wisdom's mildest ray.

"Let these be signs!" Jehovah said;
From pole to pole the signs were spread,
  And mortals bade them hail!
For Wisdom, Love, and Power shall be
Thy signs, O Lord and lead to Thee,
  Beyond Death's cloudy vale.

RESTORATION OF ISRAEL.

But who shall see the glorious day,
  When thron'd on Zion's brow,
The Lord shall rend that vail away
  Which hides the nations now!

When earth no more beneath the fear
  Of his rebuke shall lie;
When pain shall cease, and every tear
  Be wip'd from every eye!

Then Judah! thou no more shalt mourn
  Beneath the Heathen's chain;
The days of splendor shall return
  And all be new again.

The fount of life shall then be quaff'd
  In peace by all who come;
And every wind that blows shall waft
  Some long-lost Exile home! MOORE.

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